THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, JANUARY 11, 1823. NO. 4.

THE FALL OF MAN.

Concluded from Page 19.

We are aware that those, who maintain the opinion which we have called in question, place great dependence for the support of the common doctrine of the fall of man, on St. Paul's reasoning in the 5th of Romans. We therefore think it due to common opinion to attempt a careful examination of this portion of scripture, to ascertain, if possible, how far it ought to be allowed to give support to a doctrine, which in every way we can view it, appears to be a direct violation of reason and experience, as well as some plain and direct passages of divine revelation. We think that the divine declaration recorded in Ezekiel xviii. 20, is as directly opposed to this doctrine of the fall, which supposes that all mankind was rendered criminally guilty in consequence of the transgression of one individual, as could have been written. See the text; "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." This passage expresses a moral sentiment which appears to be in harmony with all our ideas of justice. The principle set up and maintained by this passage is the principle on which our criminal laws are set up, and we cannot name any thing more abhorrent to our views of justice, than to inflict punishment on a child for what its father did. But the horrible sentiment of the fall, sends millions and millions to a state of intolerable sufferings to all eternity for no other crime than that committed by the individuals, Adam and Eve, and of which crime, these many millions, never have the least knowledge, until they receive the information in hell!

We say that a sentiment, which appears to stand in direct opposition to justice, reason and scripture, should not be honored as our religious belief; and we further say that it is reasonable that we should endeavor to understand St. Paul in the 5th of Romans, in a way to agree with scripture, justice, and reason if possible.—This doctrine of imputing the sin of an individual to millions should be the very last thing of all absurdities to which we should ever think of applying a portion of the divine testimony.—With these impressions, let us look at this reasoning of the apostle. See the text; "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.—And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."

This is the apostle's reasoning which is supposed to give ample support to the doctrine of imputation as has been described.—Well, says the reader, is it not plain that St. Paul here represents all mankind as sinners, and under condemnation in consequence of the one individual sin of the one individual person, who was Adam? We reply; This does not appear to us to have been the design of the inspired writer, for before what we have above quoted, he is most explicit to the contrary. See verse 12; "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This is the ground of his argument, and it is plain that he extended death to all men on no other principle than that all have sinned. Will the objector say, it is plain that the apostle represents all sin and death to have been the labor of one man, and that all righteousness and life are attributed to one other man; & that the first man was Adam, & the second, Jesus Christ? To this we reply in the affirmative. And we are aware that this language of the apostle has led many honest

minds into a mistake; but if we are careful to examine this divine author, he will tell us what he means by this first and second man. See 1 Cor. xv. 45—49; "The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is, the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." By this passage it is clear, that St. Paul means the whole human race in the earthy character by the first man Adam;—and that he means the whole human race in the heavenly character by the second man. And this idea properly arranged with his discourse in the 5th of Romans, will make the whole appear perfectly consistent with his 12th verse above quoted In the true sense of the apostle's reasoning, the first individual man, who lived in flesh and blood was no more the first man Adam, than any of us, who live now. His meaning is, that we are all the first, the earthy Adam; but that we shall eventually, all of us, constitute the fulness of the second, spiritual, heavenly man.

That the apostle's reasoning, was not intended to support the common doctrine of the fall, &c. may be clearly seen if we examine it a little more particularly. Nothing, for instance, is more evident than that the apostle extended the benefits of Christ as far, and even farther than the effects of the sin of Adam. Then the matter of fact is as follows: If the sin of Adam changed the nature of man, so that all men are now, and ever have been, since the first transgression, inclined to all evil, and opposed to all good; Jesus Christ, by his righteousness, changed the whole nature, that fell in Adam, back again, so that all mankind, since the righteousness of Jesus Christ, are naturally holy and perfectly sinless. But this we all know, by experience, as well as by common sense, is not true. This doctrine is the very height of absurdity. It supposes that all the generations of men on earth, since Jesus Christ, came into this world totally depraved by reason of Adam's sin, and altogether holy and righteous in consequence of the righteousness of Jesus Christ. So that at the same moment that we were born into the world totally depraved, we were born into the world perfectly sinless. And notwithstanding we live in all manner of sin, we are sinless beings!

Now the plain facts are these, and the scriptures will be found to support them.—1st. In the earthy Adam we are subject to vanity; we are subject to be led into sin, but we are never guilty of any crimes unless we commit them ourselves; Adam's sin is not imputed to us, we are sinners when we sin, but not until we sin are we guilty. This certainly agrees with our experience. No man living ever felt guilty for what another did. 2. On the other hand, the law of the spirit of life in Christ Jesus is calculated to make us free from the law of sin, and to justify us in the second man, the Lord from heaven; but we are not righteous while we live in sin, nor until we do right. The design of the gospel ministration is directed to reconcile sinners to God by Jesus Christ; but until we are thus reconciled, we are not righteous; and it is a most evident fact that the righteousness of one individual never justifies another while in sin. No man ever felt justified while under consciousness of doing wrong.

It may be proper to notice particularly the form of expression in the 18th verse of the 5th of Romans—"Therefore, as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." It is believed that the true sense of these words may be more easily understood, by leaving out the supplied words. The text would then read thus; "Therefore, as by the offence of one upon all men to condemnation; even so by the righteousness of one upon all men unto justification of life." The supplied words "*judgment came*" in the first member of the text seems to indicate that this judgment to condemnation was something which was sent or denounced as a penalty for sin; but by leaving them out we see that the offence itself is the condemnation, and the reason that it is upon all is because all have sinned. So the supplied words, "*the free gift came*," in the last member of the text seems to indicate that the gift of justification was something besides righteousness itself; but by leaving them out we see that it is righteousness which is the justification, and it is upon all men because it contemplates all men in holiness. The tense in which the text speaks may now be noticed. The whole passage speaks in the past tense; and therefore says that all men have been condemned, and all men have been justified unto life.—But what can be the meaning of this direct testimony in the past tense? Certainly all the generations of men, which have been born since the apostle wrote this passage, could not be included in these words in no

other than prophetic language, in which God calls those things which are not as though they were. But as the great things of which the apostle spake concerning the whole human family in both the first and second Adams, and as these things were all fixed in the council and wisdom of God, they were all certain to take place in the fulness of times; and were there spoken as if they had already taken place.

Having, as we hope, shown that the apostle's reasoning in the passage which we have considered does by no means support the common doctrine of the fall of man, we have the pleasure to conclude these remarks by observing, that the heart-cheering doctrine of universal holiness and happiness is most amply supported in this 5th of Romans.—And we recommend to our readers a careful examination of this chapter. They will find Christ and the great salvation, the salvation of all men placed beyond all dispute; and believing, may rejoice with exceeding great joy.

For the Herald.

REVIVALS.

A *Calvinist* in *theory*, tho' an *Arminian* in *practice*, once asked me why I did not get religion. I told him in reply, that I was one of *his reprobates*, and therefore if his theory were correct, religion would do me no good, if I had it. And not being anxious to possess any thing which would not be beneficial to me, I could not say that I desired it.—"Come, come," rejoined my interrogator, "don't say any thing more about Calvinism." "But go with me this evening to our *anxious meeting*; and witness the wonderful outpouring of the spirit, with which we are blessed." I went. And, kind reader, what do you imagine I saw? *Thirteen* young ladies, from 10 to 16 years of age, as I should judge, "arrayed in costly attire," and *four* young lads, of about 12 or 14, together with the "*Priest* of the Parish." These 17 were seated round a room; their heads hung like so many "bull-rushes;" sorrow and gloom were depicted in every countenance; throbbing bosoms, deep sighs, and dismal groans, preceded by a short, but "death-like stillness" seemed to indicate that the "awful note of preparation, was soon to be sounded

At length the "Parson," clad in the sable habiliments of age, fit emblem of the *Gospel* and *doctrines*, of which he is the champion, and in which he was early educated, with lengthened visage, slowly arose in all the dignity of clerical infallibility; and attentively surveying his little flock, raised his eyes and hands towards Heaven; when the awful silence, breathless pause, and trembling suspense of his little auditory were broken with, "*he that believeth not shall be damn'd*," vociferated, "as it had been" from "lungs of brass." Instantly, every bosom was convulsed, and every face was bathed in tears. *Reason* was *dethroned*—the *passions* had usurped its empire.—And nothing but melancholy interjections—sighs, groans and shrieks, confusion and uproar filled the room.

My God! thought I, is this the work of the *spirit of truth?* Is this the way to get religion? Are these its fruits? If so; I desire it not.

Filled with these, and similar reflections, I returned home; and taking up a late No. of a "Theological tract," devoted to the support of the "*Creeds of men*," read an account of a "most marvellous awakening," as it was called, among the youth, in or near Pittsfield, Mass. This "awakening" was the effect, produced by the ministrations of a certain Mr. *Nettleton*, (of noted memory in these things) and a liberal distribution of "*religious tracts*" among the *children* and *youth*.

The consequence has been, tho' not stated in the "tract," that *one fellow-being*, who unfortunately was a subject of this "*awakening*," was thereby deprived of his *reason*, and afterwards sent to the *lunatic hospital*, in the city of New-York. And as similar effects, following these "*revivals*" are continually multiplying around us; we do most seriously wish, that these *awakenings*, with their "awful train of dependent ills," might be distinguished by a more *appropriate name* at least. For notwithstanding the multiplicity of "tracts," and other professedly religious publications which have emanated from *orthodox* presses, during the last 15 years; and the holy ardor, with which they have been sought, read, and their fiery contents swallowed: and notwithstanding the numerous sermons and exhortations, which have been delivered, in which the fiery billows of God's wrath, have been rolled upon a sinful and polluted world, and the thunderbolts of Jehovah's vengeance, hurled at the devoted heads of the "now elect," still all the *visible* effect produced, has been occasionally, here and there a *most wonderful excitement of the human passions*, and consequent *subversion*, and not unfrequently total destruction of human reason; as in the case before noted.

We use the phrase, "*human reason;*"—and by it we mean "*reason*," and nothing more: *i. e.* "that power or faculty, by which man deduces one proposition from another and proceeds from *premises* to *consequences*." Or, to use our own language, and thereby

convey our meaning, as we think, still more clearly; that faculty of the mind, by the exercise of which alone, we are ever enabled to arrive at truth.

Passion and reason, represented by the law in *Paul's* members, which he says he saw warring against the law of his mind, and bringing him into captivity to the law of sin, which was in his members, are not only the gift of God, but like all other gifts from the same source, designed to promote the best good of the human race. Divested of *reason*, man is a brute: Divested of passion, he is a God; and divested of both, he ceases to exist. The existence therefore of both is essentially necessary to his felicity and well being. But, passion is *blind*. It therefore needs the aid of reason, whose birthright it is, both to see and understand; to check its sallies, repress its risings, control its powers, and circumscribe its wanderings. The bewildered and frantic mariner without *rudder*, *compass* or *lamp*, in the gloom of midnight darkness, while tossed upon the stormy billows of Ocean's heaving bosom, vainly attempting to steer his shattered and crazy bark, to her destined port, is but a faint emblem of that infuriated zealot, whose *mental lamp* is extinguished, and nought but the blind rage of passion, left, to direct his course to that happy region where the "wicked cease from troubling and the weary are at rest."

But essential as both the *reason* and *passions* of man, are to his present enjoyments, each must occupy that place, in the human system to which it was assigned by the wisdom of Omniscience. While the former therefore revolves in its native sphere and its dictates are observed, the latter will always be subject to its controling power and influence; and the mind maintain that placid dignity and calm serenity, in which alone man can worship God, without distraction, in the beauty of holiness; and understandingly engage in all the relative and social duties of christian obedience. But, the moment *reason* is driven from its empire, the whole region of the mind is overwhelmed with a flood of ungoverned passions; and the whole scene is reversed. Storms, tempests and volcanic eruptions succeed; the flood-gates of iniquity are thrown wide open; and the doleful *knell* of departed worth, and innocence, are the consequences too often witnessed by a miserable world.

"*Come now, and let us reason together, saith the Lord,*" Isaiah 1. 18. How can this divine injunction be obeyed, while *reason* is subverted—and *passion* sways the mental empire? If the Father of our spirits, were a God of "*confusion*" instead of "*order*," then might we rationally conclude that *that* worship and service, with which *reason* is least connected, would be most pleasing and acceptable to him.

Again. "Be ready always to give an answer to every man that asketh you a *reason* of the *hope* that is in you, with meekness and fear!" 1st Pet. 3, 15. How can this be done, while the mind is under the influence of fluctuating, restless and contending passions? Christian! while thus influenced, can you worship *God* without distraction?—Will you pretend it?—No. For, "God is a spirit; and they that worship him, must worship in *spirit* and in *truth*;" John 4, 24. Not in passion and in error, which generally accompany each other like cause and effect. Again "*Prove all things*; hold fast that which is good;" 1st Thes. 5, 21. Believe not every spirit, but try the spirits, whether they are of God &c." 1st of John 4, 1. These are important christian duties; and so admitted by all. But how can we either prove or try, without the aid of *reason?*

In fine; if religion be derogatory to reason, what has a reasonable being to do with it? As in that case, it can only be applied to irrational animals; and to them alone should it be commended. But this is not the case. That *religion*, which our Saviour taught & established, is predicated not only on principles, rational in themselves; but which constitute the grand, pillars, upon which the superstructure of the social compact depends, & all that is endearing and valuable to man, as a moral and accountable being, rests. That religion therefore, which divests man of his reason, and requires the aid of excited passions, and a heated imagination to give it currency, and commend it to the consciences of men, is not, nay, *cannot* be the religion of Christ. And whenever these effects are visible, depend on it, there is a lack of the "one thing needful."

JOHN.

NORTHERN ASSOCIATION OF UNIVERSALISTS.

The Northern Association of Universalists met in council on Thursday the first of October 1822—in Barre, County of Washington, Vermont.

Br. John E. Palmer was chosen Moderator, Br. Samuel C. Loveland Clerk, and Br. Robert Bartlet, Assistant Clerk.—

The reports, from the different societies, were highly favorable, and expressive of good tidings. There were nine ministers present. Four new societies were received into fellowship (viz.) one in Whiting, one in Craftsbury, one in Williamston, Vermont,

and one in Crownpoint N. Y. There was also one addition to the ministry, Charles R. Marsh who received a letter of fellowship.

The association is adjourned to meet at Whiting Vermont the first Wednesday and Thursday, in October 1823.

Religious Inquirer.

THE HERALD OF SALVATION.

SATURDAY, Jan 11, 1823.

The following correspondence will serve to confirm the opinion, that the opposers of the doctrine of God's universal grace, are generally unwilling to contend against it by fair argumentation.

They seem to entertain the opinion, that to argue against Universalism, is *unprofitable*, and it is easily seen that any man would be unwise to do that which would be *unprofitable* to *himself*. But why should it be thought unprofitable, if there were any probability of success? If the doctrine of universal goodness, be so erroneous and pernicious as is pretended, why should its opposers shrink from the important duty of pointing out its fallacy and consequent dangerous tendency?

It is proper to observe, that no answer to my second letter, has ever been received.—We entertain the highest respect for Mr. Boardman as a man, and have charity for him as a christian; but we sincerely compassionate any man, while entertaining and publicly teaching doctrines which he "dares not examine," and cannot maintain.

Watertown April 2d, 1822.

REV. AND DEAR SIR,—Last sabbath, I had the privilege of hearing your discourse at the funeral of the late much esteemed Mrs. Smith: in that discourse, according to the best of my judgment, there were some statements which deserve much approbation, and some which appear to be incorrect.—The object Sir, of this letter is, respectfully to request you to inform me how you reconcile a certain statement, made in your discourse, either with the Calvinistic faith, or with what we find in the volume of Inspiration. Be assured Sir, that this letter is not dictated by any unfriendly *views* or *feelings*, but by a humble and ardent desire to promote the knowledge of divine truth, and the best interests of society, by giving or receiving *light*. That those who are conscientiously laboring in the vineyard of our God to instruct mankind in the things of the kingdom of righteousness, truth and divine peace; should themselves possess docility; is abundantly evident, both with respect to their own *good*, and the *good* of those within their influence. At this age of the world, the unsupported statement of any man, will not be received as sufficient evidence of divine truth, it therefore becomes indispensably necessary that those who instruct in divine things, should "bring forth their strong reasons" in support of their statements, if they would secure the confidence and promote the lasting good of mankind.

The particular statement in your discourse, to which I desire your most serious and deliberate attention, is the following, viz. that "all the happiness of *eternity*, depends on our *obedience* in this world;" which, it is believed, was precisely your idea, if not your language.

Now Sir, I am utterly unable to reconcile the above statement with the Calvinistic sentiment that "all the happiness of eternity" depends upon the sovereign, electing, unmerited and distinguishing *grace* of God, according to his eternal, fixed and unalterable purpose in Christ Jesus the Surety and Saviour of God's elect.

I am also unable to reconcile your statement, with the following scriptures, 1 Tim. 1. 9. "Who hath saved us and called us with an holy calling, *not according to our works*, but according to his own purpose and *grace*, which was *given* us before the world began." Ephes. 2. 8. 9. "For by *grace* are ye saved, through faith, and that not of yourselves; *it is the gift of God, not of works*, lest any man should boast." If your statement which *rests* "all the happiness of eternity" on human *obedience*, be *correct*; then it appears that *Calvinism* which *rests* "all the happiness of eternity" on the sovereign *grace* of God, is *incorrect*: and if your statement be *true*, I do not see why the above quoted scriptures are not *untrue*. If your statement be *correct*, and some by *obedience* obtain eternal happiness, while others fail, would those who are saved, have nothing of which to boast?

Will you be so kind Sir, as to inform me how you reconcile your statement, either with Calvinism, or with the scriptures?—Will you also have the goodness to inform me whether it is your opinion that faith, obedience, repentance, or any other human action, is the *cause* of divine *grace*; or whether on the contrary, divine *grace* is the *cause* of faith, obedience, repentance and every other christian duty?

By replying to the above, you will confer a lasting obligation upon me.

With sentiments of esteem, I am dear Sir, yours &c. PITT MORSE.

REV. G. S. BOARDMAN.

Watertown, March 3d 1822.

SIR.—"Be ye therefore ready also," is the precept of the Lord Jesus. That our eternal happiness depends on our obedience to this precept, or on being ready to die and to appear in judgment, is reconcilable with Calvinism and the Scriptures. Separate sentences from their connexion, and you may make any thing of the most guarded discourse. But I could not have supposed that one, who had heard me as frequently as you have, and especially, who had heard the discourse delivered on last Sunday afternoon, could have *possibly* attributed to me the sentiment ascribed to me in your letter

Your's &c.

G. S. BOARDMAN.

MR. P. MORSE.

Watertown, April 16th 1822.

REV. SIR.—Your laconic epistle dated March 3d, (probably intended for April 3d,) in reply to my letter of the 2d inst. was not received until the 13th. Your civility and kindness Sir, in noticing my letter are duly appreciated; but I am not fully able to comprehend what you have written. I endeavored honestly and clearly to state what appeared to be inconsistent and *contradictory*; and gave you my reason for so doing: and I should have been very grateful to receive a reply less *vague* and *indefinite*. You begin your reply by quoting a part of your text on the funeral occasion mentioned in my letter, which text is found in the 40th verse of the 12th chapter of St. Luke, "Be ye therefore ready also," which you seem to think signifies, "being ready to die and appear in judgment." I am unable to discover that this passage or its connexion refers to the period of man,s DEATH. Our Saviour was discoursing particularly to his disciples concerning 'the kingdom of God,' which I understand usually signifies the *dispensation* of the gospel; and the readiness mentioned, obviously refers to the disciples' being ready to receive instruction in that kingdom or dispensation. "The coming of the son of man," I think has no necessary connexion with a judgment in the invisible world.

By reference to St. Math. 10. 23.—16. 27. 28.—24. 34. and many other similar passages, it will be found that Christ confined the period of his *coming* to the life time of some who heard his words.—— But be this as it may, it by no means settles the question whether endless happiness is grounded on the works of man, or on the grace of God. That our happiness here, in a very considerable degree, depends on our obedience here, I readily grant: but that frail sinful man should expect the endless beatitude of heaven, as a reward for his *imperfect* obedience in this imperfect world, is ten thousand times more unreasonable to me, than to suppose that the whole continent of America with all its wealth would be a just reward for one day's labor of one man! You say the sentiment "that our eternal happiness depends on our obedience, is reconcilable with Calvinism and the scriptures." That this is the case, I have Sir, your unqualified and unsupported testimony! I cannot agree with you Sir, that if we "separate sentences from their connexion we make any thing of the most guarded discourse," but I readily admit that by "separating sentences from their connexion," we may make something very different from what the speaker intended to communicate. But Sir, did you not make the very statement I mentioned? if you did, was it not only "separate" from, but contrary to other parts of the same discourse? If you did not make such statements, why have you expressed the very same idea in your reply, & given me your unequivocal testimony that it "is reconcilable with Calvinism and the Scriptures? You say "I could not have supposed that one, who had heard me as frequently as you have," (perhaps three times) and especially who had heard the discourse delivered on last Sunday afternoon could have possibly attributed to me the sentiment ascribed to me in your letter." Here Sir, is something very obscure to me; if you had used the word statement, instead of *sentiment*, I should have understood you, provided you had not expressed in your reply, the very same statement which was made in your discourse. I conclude it would not be wronging you to ascribe to you the belief of Calvinism, I cannot therefore understand your remark. I regret to find that you have neither acknowledged the statement I mentioned. nor have you denied it, nor have you informed me how you reconcile it with Calvinism or the Scriptures, nor have you answered one of my questions. If you Sir, will be so good as to give me something definite on this subject, I should esteem it a favour; for I assure you that truth and happiness are very dear.

I humbly hope you will not explain any expression in this letter to signify any want of charity, candour, or respect.

Wishing you all the blessings of the gospel of peace.

I remain dear sir, your faithful friend.

PITT MORSE.

REV. G. S. BOARDMAN.

A QUESTION FOR LIMITARIANS.

Suppose two persons living at the same time, born with like advantages. One of them was notoriously wicked. He was guilty of Idolatry, thefts, murder, robbery, and, in short, he violated all the commandments of God; and his whole life was one continued series of sin and iniquity, characterized by every species of outrage, turpitude and crime. But, a few moments before his death, he was "born again," repented of his crimes—offered up prayers to God—thanked him for the manifestation of his goodness—then sunk into the grave; his spirit rose, exulting, from the ruins of the tomb, and was wafted on seraphic wings. to the beatific mansions of the saints, in the Paradise of God!

But the other sustained a very different character; his whole life was spent in doing good, sober, upright, charitable, and humane, his governing principles were *rectitude* and integrity; he visited the sick and imprisoned—fed the hungry—clothed the naked, and gave drink to the thirsty—his heart sympathized in the miseries of the afflicted, and his hands contributed liberally to their relief; he also died, but without experiencing any visible change of heart; his body was consigned to the tomb, and his spirit to the gloomy abodes of the damned in hell—to interminable misery and woe!

This supposition is consistent with the Limitarian plan of Salvation, and this is a specimen of what is called *Justice.*

Now will any who limit divine grace, be so good as to inform me how the *Justice* of an impartial God is manifested in the destination of these two persons; and whether they are *rewarded according to their deeds?*

TIMOTHY.

The following judicious remarks, which are particularly applicable to the present age, are from the New-Hampshire Repository

"There is another thing which the young pastor must meet, and guard against, especially if he be settled in a populous place: and that is religious dissipation. This may seem a singular kind of expression: but it is a manner of expression which has grown out of the spirit of the times in which we live. There is a prevailing disposition to attend a great many meetings, and of various denominations. There is danger that people will hope that they are in a state of favor with God by the frequency of their attendance on religious meetings.

This is religious dissipation; and a pastor should guard against it, for it will be no benefit, but probably a detriment to his flock. Religion requires time for meditation, and a prayerful application of truth to the conscience & the heart. While people are too frequently attending meeting, there is little time or disposition for such application.—The mind becomes dissipated and unfit for a steady application of truth. It is very like one who, every hour of the day receives food into his stomach, and allows no time for the process of digestion. The body will not long remain in a healthy state by such treatment. There must be time to digest what is received.

DEDICATION.

The Meeting-House which has been erected during the past season by the Universalist Society, in Cambridgeport, was dedicated to the worship of the Supreme God, on Wednesday last.

The services were as follows:

Select portions of Scripture were read by Br. Hosea Ballou, 2d. of Roxbury.

An introductory Anthem was then performed by the choir, whose services on the occasion were duly appreciated by every lover of sacred music.

The Introductory Prayer was offered by Br. Thomas Whittemore.

Dr. Madan's celebrated "Magdalane Ode" was then performed.

Br. Thomas Jones, of Gloucester, then offered the consecrating Prayer, which was followed by the singing of a hymn.

Br. Hosea Ballou, of Boston, delivered the Sermon from Deut. xiv. 23, "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks; that thou mayest learn to fear the Lord thy God always."

The concluding Prayer by Br. Jacob Frieze. After which an anthem was performed, and then the benediction closed the services.

The feelings of the Society were highly gratified to behold a numerous assembly present, who evinced by their decorum and attention a deep interest in the services.

In this house simplicity, neatness and elegance are combined, which manifest a true economy in the architect and proprietors.—An elegant chandelier, from the glass manufactory, in Cambridge, adds much beauty to the house. The local position of the building, and the eligibility of its situation, will render it not only very convenient to those who shall worship there, but also a great ornament to Cambridgeport.

POETRY.

CHRISTMAS HYMN.

LET all the powers of music join,
In one exalted chorus raise
Loud anthems to the theme divine,
And fill all heaven and earth with praise,
To us is born a Son to reign,
High on a throne of grace divine,
And universal empire gain,
Through ev'ry land and ev'ry clime.
The banners of his grace unfurl'd,
Shall lead to victory and peace;
Shall raise from death a sinking world,
Nor shall his spreading glory cease.
A flood of light his path illumes,
And enters ev'ry dark recess;
An all-devouring flame consumes,
And makes each foe his power confess.
In council wonderful and wise,
All human wisdom shall confound,
While death itself before him dies,
And life, and joy, and peace abound.
An everlasting Father kind,
The world shall own his matchless grace,
And ev'ry child of sorrow find
The favor of his rad'ant face.
A mighty God, the prince of peace,
Thrones, powers, dominions to him bend;
And groaning pris'ners find release,
Rebellion now shall have an end.
Let all the powers below, above,
In one harmonious anthem raise
The honors of the God of love,
And fill the universe with praise.—H. BALLOU.

SELECTED.

NEW-YEAR.

How short and how fleeting the year,
Unheeded, unthought of, 'tis past;
And the sound but just skimm'd on my ear,
To the day that is number'd its last!
But the circle returns on its course,
And the days are revolving again,
And thus is resum'd the still source,
Whence issue both pleasure and pain.
What changes with time do ensue,
How varied each aspect I see;
Each object presents to my view,
A suitable lesson to me!
For time must be brought to its close,
And ages will cease to be more;
All nature will bask in repose,
And varying seasons be o'er.
But yet over all shall survive,
In beauty, which ruin unfurls—
Religion forever shall live,
And be the survivor of worlds;
And proof 'midst the general scene,
'Gainst such devastation and woe,
Midst misery calm and serene,
Unspeakable joy she shall know.
Oh, then, this is wisdom indeed
To be cloth'd with such virtue as this,
And now while the offer is made,
To take the first proffer of peace.
Then years will not waste me away,
But bear me with joy on their wing,
And I shall behold the glad day,
Whence life never-ending, shall spring.

OBITUARY.

The following obituary notice was received too late for our last paper.

DIED.—Very suddenly in the village of Adams, on the 15th ult. Levina, the wife of Thomas C. Chittenden Esq and daughter of R. Morrison Esq. of Oneida County, in the 22d year of her age.—

In the death of this valuable and highly esteemed woman her relatives, and acquaintance have been deprived of an affectionate companion and faithful friend, and society of one of its brightest ornaments.—She was distinguished by all those endearing virtues, which characterize a dutiful daughter, a tender bosom companion, an affectionate mother, sincere friend and obliging neighbor. In her character were combined the whole train of social virtues, and her life exemplified the excellency of the female character. Possessing an elevated mind, a loveliness of person and an affectionate heart, she was justly acknowledged an ornament to society, and the life of the circles in which she moved.—In life respected and beloved, in death regretted and lamented by all.—Such was this amiable and invaluable woman.—To her numerous friends her sudden and untimely death, is a most severe and painful affliction: but to her surviving husband, it is a bereavement which he will never cease to mourn. His only consolation is that his irreparable loss, is her eternal gain.

"How to console and cheer domestic life.
She gave a sweet example as a wife;
How to be virtuous, circumspect and kind,
Her children learned from her instructive mind,
And most her husband felt her tender care,
Most now he feels the anguish of despair,
His friends and neighbors cannot give relief,
They knew her worth, and only swell his grief.—
The helpless poor, now doubtful of their bread,
Despond and mourn their benefactress dead—
She's call'd to heaven; let resignation say,
The Lord bestowed, the Lord has taken away."

Communicated.

Adams Dec. 24, 1822.

All letters and communications addressed to the Editor, (post paid,) shall receive early attention.

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